



Disease Of Mu'tazila In Cult Of Hazimiyah

**Those Who Give Privilege to al-Aql (Rational) Over
al-Naql (Text)**

Inspired From Works Of Ameer Al Momineen Shaykh Abu Umar (Rahimaullah),
Shaykh Turki Bin'ali (Rahimaullah) & Shaykh Abu Malik Al-Tamimi (Rahimaullah)

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The Prophet Muhammad (SAW) Said: "There is a piece of flesh in the body, if it becomes good, the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart"

The mind is the basis of every action related to interest. It is also one of the five necessities of al-Shari'a. However, the new al-Mu'tazila has once again emerged from their dens by giving privilege to al-Aql (rational) over al-Naql (the Holy Qur'an and al Sunnah). The al-Jahamiya al Mutakallima (give precedence to al-Aql over al-Naql) said that the true evidence can be obtained through intellect. So, guidance for them is what their minds guide them to.

Every time you present them with evidence from al Shari'a, they will begin to busy the mind. So, if it guides them to agreeing with al-Naql they will do so, or, otherwise, they will reject it. al-Shari'a has preserved the mind by forbidding any intoxicating liquor, and it did so in order to preserve the mind and religion from the interpretation of such people.

These people do need Omar (ibn-al Khattab), may Allah be pleased with him. Shaykh al-Islam ibn-Taymiya, may Allah have mercy on him, said: "The story of Sabigh ibn Isl with Omar ibn al-Khattab is one of the most important issues. He was told that he (ibn Isl) was asking about what is Mutashabihat of al-Qur'an until Omar saw him. He asked Omar about:

“By those [winds] scattering [dust] dispersing” [Surat al-Zariyat:1]

Omar asked him: What is your name? He said: The servant of Allah, Sabigh. Omar said: And I am the servant of Allah, Omar. He beat him severely. Ibn Abbas, when someone persists on such an issue, he used to tell him: "You should be treated the same way Omar treated Sabigh". So Amir al-Mu'mineen used to preserve mind and religion. He used to punish others in issues other than intoxicating liquor. So, the intoxication of the interpretation of these people is more serious to them and to those around them and more destructive to their religion and minds than the intoxication of liquor, may Allah have mercy on al-Faruq.

Our faith, the faith of Ahlu al-Sunnah, is that whenever al-Shari'a conflicts with the intellect concerning the literal meaning, we will give precedence to al-Shari'a, especially since we do not give precedence to the word of anyone whoever he maybe over the word of Allah and His Messenger for Allah almighty said:

“O you who have believed, do not put [yourselves] before Allah and His Messenger” (Surat al-Hujurat : 1)

And al-Shari'a has not come up with anything that the clear mind cannot accept or anything that is beyond people's understanding. Mind for us is not a basic element in proving al-Shari'a, and it adds nothing new to it. So al-Aql believes al-Naql and the opposite is not true.

Shaykh al-Islam ibn-Taymiya, may Allah have mercy on him, said: "The clear Aql does not conflict with al-Naql, but many people mix between this and that". He added: "Anyone who uses an unconfirmed or a confirmed saying by the Prophet and then interprets it against its real meaning, then this is this person's own interpretation".

Al-Shatibi, may Allah's mercy be upon him, said: "Allah has made a limit for the comprehension of minds which they do not exceed". He also said: "So, as long as the human mind is so weak and incapable then how can any sane person give it precedence to the word of Allah. This is the way of giving precedence to what is incomplete over the complete".

The conclusion is that in its understanding the mind rests on mere assumption and al-Naql is irrefutable. Anything Allah and His Messenger said is true even if it conflicts with the assumption of the mind. At this point, we will discuss what we wanted from this introduction. There is no Muslim who doubts that Allah's Book is irrefutable. Anyone who doubts this will undoubtedly be an infidel.

Some people have come to clearly express their opinions and ideas about this irrefutable. They said that the State and its soldiers are more dangerous against the country and its people than the infidel crusader occupier and the polytheist Magian Rafidite.

They use as pretexts some practices here and there, most of which are lies and slanders. Thus, they reject what is irrefutable. So, what is the irrefutable? The irrefutable is what Allah Almighty said on the Americans:

And never will the Jews or the Christians approve of you until you follow their religion” (Surat al-Baqara:120)

“Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves”
(Surat al-Baqara:109)

And the irrefutable is what Allah Almighty said on the polytheists whatever the type of their infidelity and polytheism are,

“.. And they will continue to fight you until they turn you back from your religion if they are able” (Surat al-Baqara : 217)

“If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve ” [Surat al-Mumtahana:2]

In Tariq al-Hijratayn, ibn-al-Qayim, may Allah have mercy on him, said: "As in the case of all kinds of grazing livestock, with which He (Almighty) completed the rituals of his faithful people and the sacrifices of His servants, although for grazing livestock this means death and destruction, the blood of His infidel and polytheist enemies should be offered as sacrifices for the faithful people and al-Udhiya of al-Mujahideen for His sake, as Hassan ibn Thabit said: "They clean themselves with the blood of the infidels, deeming it as sacrifices".

**End of Shaykh Abu Umar Words Taken from Audio
Statement :**

**"Humble Towards the Believers,
Mighty Against the Disbelievers"
[December 2009]**

Cult Of Hazimiyah

Disease Of Mu'tazila is Found in Many Deviant Sects Ascribing themselves to Islam & Recently New Group Have risen "Hazimiyah" Followers Of Mubtadi Ahmad Al Hazimi who are following the footsteps of Mutazila of Baghdad & Basra in corrupting the Third Nullifier Of Islam.

Refer to Our Post "Third Nullifier & Chain Takfir By Shaykh Turki Al Bin'ali" & "Manat of Kufr for Third Nullifier Of Islam" & "Two Innovations"

Most Of The Hazimiyah Whenever they can't defend them from Text.You will see them that they will defend themselves from Rational arguments & try to create Question & Scenarios in their Corrupted Minds to spread fitna & Confuse Muslims.

Abul-Husayn al-Malati al-Asqalani (rahimahullah) said the following in his renowned book at-Tanbih war Radd 'ala Ahl Al-Ahwa wal-Bida

As for that which the Mu'tazilah of Baghdad make takfir of the Mu'tazilah of Basrah is regarding the one who doubts [the kufr] of the one who doubts [the kufr] of the one who doubts [the kufr of the kafir]. The meaning of that is that the Mu'tazilah of Baghdad and Basrah, and all of the people of the Qiblah, do not differ that whoever doubts [the kufr] of the kafir, then he is kafir. Because the one who doubts the kufr [of the kafir] has no iman, due to him not knowing the difference between kufr and iman. Hence, there is no disagreement amongst the ummah, whether the Mu'tazilah or other than them, that the one who doubts [the kufr] of the kafir is himself a kafir.

Then the Mu'tazilah of Baghdad added (i.e., innovated) the following against the Mu'tazilah of Basrah, in that whoever doubts in [the kufr of] the one who doubts in [the kufr of] the one who doubts [in the kufr] of the one who doubts [in the kufr of the kafir], and so on forever with no end, they judged them all as kufar. [They claim] that their way is the same as the path of the first one who doubted [in the chain.]

The Mu'tazilah of Basrah said, [however], the first one who doubts [in the kufr of the kafir] is a kafir, because he doubts the [actual] kufr [of the kafir]. While the second one who doubts in [the kufr of] the one who doubts is not a kafir, rather, he is a fasiq due to him not doubting in the kufr [of the kafir]. He only doubts whether the one who doubted disbelieves with his doubt or not. His way is not like the path of doubting kufr, like the path of the first doubter. Like that, according to them, the one who doubts in [the kufr of] the one who doubts in [the kufr of] the one who doubts [in the kufr] of the one who doubts [in the kufr of the kafir], and so on forever with no end, they judged them all as fussaqa, except the first one who is a kafir. And their (i.e., the Mu'tazilah of Basrah) speech is better [than the speech of the Mu'tazilah of Baghdad].

[At-Tanbid war-Radd, p. 41-42]

Thus the ghulah Hazimiyah, in their ignorance, followed the tracks of the Mu'tazilah in making chain takfir due to their bid'ah claim that 'takfir is from asl ad-Din.' They formulated their bid'ah without a precedent from the people of the Sunnah, then the ghulah headed to the texts and sayings of the scholars in a futile attempt to bend them, or to follow what is mutashabihah (broad, general, not specific) from them, leaving off what is muhkam (specific, clear), and promulgated certain misconceptions...

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